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Imprimatur.

Guil. Pearson, R^{ma} in Christo Patri ac D^{no}
D^{no}. Johanni Archiepisc. Eborac. Sacris.
Dom.

Martij, 11^{mo}
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A
SERMON
Preach'd upon the occasion
OF THE
Queen's Death,

On the 4th. Sunday in Lent; Being
the 3d. of March, 1695.

By **W. P E R S E**, M. A. Minister of *Malton*,
and Chaplain to the Right Honourable *Lewis*
Earl of Foverham.

Dulce est Mori cum Florant Sni. Sen: Trag:

T O R K,

Printed by *J. White*, for *Robert Clarke*, at the
Signe of the Crown at the *Minster-Gate*, 1695.

To the Honourable the Lady Palmes.

Madam,

WHEN I was once perswaded to make the ensuing Discourse Publick; I did not in the Least doubt with my Selfe to whom I ought to present it. The Place where it was delivered, (as being part of your ancient Paternall Inheritance for which you have done so much and for which you are still doing more good) the many great Favours I have received from your Ladyship, Since my Lot fell in this Soyle; And the Subiect matter of it, Seeme naturally to direct me at what Shrine to Offer it.

The great Esteeme you ever had for that miracle of Virtue and Goodness, our late most Gracious Princess Queen Mary, (now of happy, and glorious Memory,) the tender concern you expressit for her, during her dangerous, and too fatall Sickness, (according to the account you were pleased to give us here in the Country) make me hope that the Offering tho but Small, yet as being well intended, will in some measure atone for my Presumption in placing your Honours Name before it.

Besides: your great, and Singular Goodness, and Piety; Your extensive Charity, eminently Shown, not only towards those of your owne Town and Neighbour hood, for whom

you and your truly worthy Husband have set up a Linnen
Manufacture at your great Charge to employ the many Poor
among us, and to afford them a Competent Subsistence; But
also your Signall Bounty, and Liberality towards those distre-
ssed Protestants who left their Country, Relations, and all
that they had for Christ's and his Gospels sake (in both
which Remarkable Instances, you did follow the noble, and
truly Christian Example of our late Gracious, and never
Sufficiently to bee Lamented Princess) Challenge this Dedi-
cation as your sole Right from me who am so much indebted
to your goodness, and Kindness, ever Since I had the Honour
to be known unto you; which I shall ever gratefully acknow-
ledge, and take this Opportunity, (as being the only Publick
one I may ever have) to testify the same to the World,
But shall ever in Private Pray for the Happiness, Well-
fare, and Prosperity of your Ladyship, and most worthy, and
truly honourable Family both in this world, and that which
is to come; as is the Duty of.

Madam

Your most Humble, and Obedient
Servant,

William Perse.

A

S E R M . O N

Preached on the 3d. of March, and the 4th.
Sunday in Lent; With Relation to the Queens Death.

St. Matthew 26th. C. 13, V.

*Verily I say unto you, Wheresoever this Gospel shall be preach-
ed in the whole World, there shall also this, that this
Woman hath done, be told for a Memoriall of her.*

I have made choice of this remarkable passage of Scripture at this time, upon a twofold Occasion, to both which it seemes to be most fitly, and properly suited: So that if the time be a circumstance, which like an Embroidred Border, setteth off the richnes of a Garment; and if a Word spoken in season, and duly applyed, be as the *Wiseman* tells us it is, as comely and Ornamental as Apples of Gold inclosed in Pictures of Silver, then these few words of our Blessed Saviour, who spake as never Man spake, will receive all the advantage that a due timeing and a Seasonable opportunity can give them.

The happy aetⁿ to which our Saviour referrs; and of which he gives so large, and so lasting a Commendation; had an immediate

immediate relation to his own Death and Buriall, which were shortly after to ensue : As he himselfe explaines it in the Verse foregoing my Text ; *For in that she hath poured this Ointment upon my head, she did it for my Buriall.* We are now well entered into the dayes of Mourning, and humiliation for our Sins, Our treacherous Sins, that occasioned our blessed Lords approaching Passion ; which caused those bitter paines, and dreadfull excruciations both of Body, and mind which he underwent for them : And therefore ought at this time more then ordinarily to be lamented, and sorrowed for by us ; as being those Traytors which delivered him over to the merciless Executio-ners ; and which nayled him to the Cross : And which will without a true Repentance and hearty sorrow for them, deprive us of all the benefits of those exquisite, and all meritorious Sufferings that he underwent for us. Men, and our Salvation : And what can be more agreeable and seasonable to prepare our hearts for the better, and more exact celebration of those devote Exercises of Religion, which the approaching Solemnity of our great Pascover requires of us ; then in the insiting on some of the particulars of *Maryes* most worthy and significant Action which our Saviour here so honourably commemorates, and which he hath applyed to this very purpose ; telling us withall that the sound of it should go forth into all Lands where his Name should be known, and his Gospel publith through the whole World.

This is the First, and greatest Reason of my pitching on this Subject ; but I cannot say as our Saviour does in answer to the Lawyers question ; *Which is the great Commandement ?* That the Second is like unto it : Though there is great reason for that also : For the wise man hath told us that the *Memory of the just shall be blessed :* And his Royall Father David hath assured us, that the *actions of the righteous shall be had in everlasting Remembrance.* Therefore when I shall have shewn you how proper a preparation that Action of *Mary* was for, our

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blessed Saviours Buriall, and exhorted all those who design to solemnize his Death and Passion in that holy Sacrament, which he Instituted as a perpetuall memoriall of it, to imitate this blessed Saint and Convert in that signall Act of Love, Charity, and Gratitude which she performed to her Saviour in poureing that precious Oyntment upon his Head. I shall then crave your Patience, to present a small free-will Offering of the sweetest Oyle I can pour out of my shallow and narrow Cruse, mixt with a few graines of Frankincense for a memoriall of another *Mary*, our late most gracious Queen, now of Glorious, and happy memory; whose Works shall ever praise her in the Gates, and whose remembrance shall be like the Perfume made by the Art of the Apothecary; and as sweet, and Fragrant to all that wish well to the Reformed Religion in generall, and to the Church of *England*, the most refined part of it, and to the happiness, and Prosperity of these Kingdoms; as that precious Oyntment, which this Blessed Woman in my Text so liberally poured on our Saviour, to anoint him aforehand (as I doe now his Glorious servant this day) to his Buriall.

But First, I am to present you with this remarkable Action, of which our Saviour takes so much notice; which though full of Time, and which hath seen the end and Flight of many Ages, doth it selfe never grow Old: This action so long since performed, might with many others, which perhaps appear'd more glorious and conspicuous in the Eyes of Men have been by this time darkely Buried in the Tomb of Oblivion; but that he in whose hand Time and Eternity is grasp't, hath promised that it shall ever Grow, and Flourish, — *Oculeto velut Arbor aero*, spreading it's branches far and wide over the Face of the whole Earth; defying all the furious blasts and Tempests that the envy and malice of the Prince of the Air can raise to overthrow it: For he in whose power, and at whose command all Created Beings are, hath Circumscribed the memorial of it, with no other Limits then the Compass, and Duration of

of the whole World: *Pliny* justly esteemeth happy who write things worthy to be read; but prefers them in the degree of felicity who acted things worthy to be written: In what blessed Estate then must they bee who have done such things which the holy Spirit hath thought fit to command to Posterity, and to register in the never perishing Volumes of Gods word, and which shall bee read, preacht, and publisht through all the Nations, Quarters and Corners of the Earth: of which Sort our Saviour assures us this is one: *Verily I say unto you* *Whee* *ever this Gospell, shall bee preacht, there shall also this, that this Woman hath done be told for a Memorial of her.*

Which words contain our Saviours defence, and commendation of an Action which to some of the Disciples seemed worthy of a sharp and reproachful Censure. Wherein we may observe these 3 parts.

1. The Glory and Excellency of the Action: It was thought so worthy, and deserving by our Saviour as not fit to be smothered and buried in Oblivion, but to be told and spread abroad.

2. The end of the Publication is for a Memorial of her: to encourage others to follow her good example, Praise, Credit, and Reputation are great incitements, and invitations to the promoting of vertuous Actions in the World.

3. The Extent of this glorious Publication. Whefe ever the Gospel should be Preacht in the whole World. No good Action whatsoever, shall go unregarded or unrewarded: But such Eminent acts of Piety, Love, and Gratitude, such as this was, shall have an especial Mark, and Star of honour affixt to them: They are *Cedro linenda*; they are to be anointed with the Oyl of Cedar, to preserve them from corruption, Things worthy of Immortality, to be had in everlasting Remembrance.

What this Excellent Action was, of which our Saviour gives this great Elogy, we find *Verse the 7th* of this Chapter. *There came unto him a Woman having an Alabaster Box of precious Ointment, and poured it upon his head as he sat at meat.*

In which we are to consider,

1. The Quantity which this good woman presented, and bestowed upon Christ. It was an Alabaster Box; which when filled with that Ingredient denoted a stated Measure.

2. The Quality of the Oyntment which she dedicated to Christ's Service; it was precious Oyntment; Oyntment of Spikenard, pure, and unmixt, a confection of the purest nard; and of the choicest part of it: the Spike, or Top of it: both for the making true, and for the value costly: as we may gather from Herodotus, who tells us that Cambyses King of Persia sent an Alabaster box of Oyntment (the very same quantity) as a present to the King of Ethiopia.

3. We are to consider the two severall ends at which this Action aimed.

1. The end to which Mary designd it; which was to give a noble testimony of her Love, and gratitude to her Lord, and Master, by that honour which she Showed him in pouring that quantity of Precious Oyntment upon him at that great Feast.

2. The ultimate End to which the Divine Providence had ordered it: that is, to be a preparative to our Saviours Death, and Buriall.

1. For the Quantity: her Present was large, as we may gather from the vessell wherein it was Contained; an Alabaster Box; which denotes a vessell of such an exact Size, and figure wherein those precious Oyntments were preserved: and relates not so much to the matter, as to the forme, and, capacity of it: For Theocritus makes Mention *χειρον ἀλαβάστορ*: And Epiphanius in his booke of measures tells us, that this Alabaster Box of Oyntment was a pellucid Vessel of a glassy Substance, (else it could not so easily break) containing a pound: Which exactly agrees with what St. John mentions, *John: 12 c: 34 v.* And Mary took a pound of Oyntment: A very larg proportion, considering the scarcenes, and the richnes of the perfume. Where the Heart is well affected, there the hand will soon Sympathize: where the heart strings are dilated, the fibres of the hand will not bee contrasted

contracted. Love sooner and more intallibly then Night shade, makes all Locks and Bars fly open before it: when once that charming Power hath insinuated it self into the Breast; it dissolveth the before stony and unrelenting heart, and iolarges the before narrow thoughts and dispositions of the Soul; it thaws the iye, and cold Temper that was predominant; and makes the waters which were sluggish, bound, and without motion to overflow those shallow banks wherein they were formerly crafid: If we love Christ as this blessed Convert did, we shall be ready to imitate her generous Example; and be liberal in the expressions of our kindness to him, and his poor Members: She had received largely at the hand of God, and she returns according to her ability, plentifully: as Christ had shewn the greatness of his Love to her in forgiuing: so she indeavour'd to expresse the largeness of hers in giving; and as she had much forgiuen, so she showed by her Present, that she loved much: She gave not by drops, but show'd it down in streams: And as she had received the unction of the holy one, mentioned in the 1. Epistle of John 2. c. 20. v. in a plentiful Measure from him who had it without Measure, so she returned of the Oyniment which she had at her great cost procured, very liberally; and having received freely of spirituals; she was no niggard of her temporals. 'Tis no purpose to give sparingly, when we may afford thorough Gods blessing to scatter and pour forth largely: for the Charitable Man giveth by what he parts with; whilst the Covetous wretch whom God abhorreth looses even what he seems to keep.

2. As what this devout *Mary* presented unto Christ was large for the quantity, so was it most excellent, and precious for the Quality. She would not as David told Araunah, Offer unto God of that which cost her nought; it was Precious Oyniment. The same Quantity as I told you was a present for a King. And To was he to whom this grateful acknowledgment was made: No less then the King of the whole Earth; And though he stand in need of none of our Services, seeing the earth is his and the fulness thereof,

of, yet he kindly receives, and graciously accepts what we offer with a willing and cheerful heart, even for our sakes; that he may be provoked to scatter his blessings more profusely and abundantly upon us: And therefore looks upon his Divine Majesty to be affronted when we show the smallness of our respect by the meanness of our Oblation; either pinching him in the Measure; or which is worse, giving him of that which is vile and of no estimation, for the Nature and Quality of it.

Indeed a Mite is accepted; but it is where the will is large and the ability small: And this good Woman received our Saviours Praise and commendation for this Act, because he expressis it in the 4. b. of Mat 8th. v. She did what she could; As she was very rich, and wealthy for her substance, so she shew'd the Municiecence of her spirit by the Price and value of her donation. From whence we may observe: that God accepts us according to what we have, and not according to what we have not: If we have but a Mite, he does not look for a Farthing: And if we have ten thousand Rivers of Oyle, he does not expect to be put off with a cup of cold Water. Tho he is pleas'd rather to abate then to exact the whole of us, taking short of what he might justly require of us: Otherwise were he exact to mark either what we omit, or wherein we have done amiss, who might be able to stand before him; but still our Obedience must bear some Proportion to our knowledge, our Power, and our opportunities of yielding it; when we do what we can, then we do in Gods sight what we ought; when we do what he by his Grace enables us to perform; we need not question but those Testimonyes of our Obedience shall be graciously receiv'd, as this happy Action of Mary Magdalens was, when she poures a Pound of precious Oyniment on our Saviours Head: for as she was not niggardly as to the quantity, so was she not negligent as to the quality: She would serve God of the best. Abels Offering was accepted, because he took of the choicest of his Flock, and of the best of it; and Caïns rejected, because he brought of the fruits of the ground which first came

to hand, without picking or culling: And it is to be observed, that in all the Commands that God gave concerning Sacrifice, or Oblations, he alwayes order'd the best, and the choicest to be presented for his Service; nothing that was common, or defective was to appear in his presence; nothing that had any spot or blemish was to fall before his Altar: God in some Cases abated of the Measure and quantity; if the Offender were not able to bring a Lamb for a sin Offering, God would accept of two young Turtles, or two young Pidgeons; but we never read that he dispens'd with the quality of any Sacrifice; that he either received the halt or the blind.

But alas! How little do we follow these Precepts and Commands of God? How little do we follow this good Womens Example, in giving the best of our store to his use and Service? No, rather on the contrary, we are apt not only to pinch him in the Measure, which few scruple at; but to show our dis respect to him likewise by letting apart that which is most vile and contemptible for the sacred Portion: But above all how careless and remiss are we in offering up the calves of our lips; in the dedication of the Sacrifice of our Prayer unto God, there be but too many who in this tense offer unto God, of that which cost them nothing; no, not the least thought, or consideration: They pour forth it may be whole torrents and streams of words, but without a drop of sense or meaning; of Zeal or Devotion. But surely we cannot be of their minds who think that the bare performance of the Duty, without ever minding of the manner after which it is performed will serve the turn; who think they have sufficiently answered the end, when they have mumbled over so many *Pater Nosters* and *are Maries*, and gone over such a set of Prayers, or travelled so many miles bare footed to visit the Shrine of a Saint, or to kiss some holy Relick: But we have not learned so to serve God; this is to worship him by Rote, without either will, affection or understanding: No! As those Sacrifices were best accepted which were wholly consumed by fire from Heaven,

ven of which we have some Instances in Scripture; so we may assure our selves, that no Sacrifice of Prayer, or thanksgiving will find any acceptance at the hand of God which is not first kindled by a Heavenly Beat, and then ascends by vertue of that holy Flame to him who presents it in the golden Censer of his own Merits to his Almighty Father. Let us be careful in all our addresses unto God, in all our Divine Services to be intent upon what we are about, to be elevated, and raised in our Spirits; and how short soever our Prayers be, let us endeavour they may be fervent and sincere; if we offer up but two young Turtl. & let them not want their wings. *Mary* we see was careful in what she presented unto Christ the Scent of it perfumed the whole Room, the *Whole bosome* as *St. John* tells us, *was filled with the Odour of the Oynament*: And if the Acts of our Love, and Charitie to Christ, and his Members be as unadulterate, and diffusive, as hers was, we shall not fail of the same gracious acceptance that she met with, whil'st she went to pay the acknowledgement of her thankful heart to her beloved Lord and Master. Which leads me to the first end for which this Action was designed; that which *Mary* aimed at in anointing our Saviour at this time with her costly Oynament. *viz.*

1. To give an ample Testimony of her Love, and Gratitude, her kindness and respect to her Saviour who had done so great things for her; that was all she aimed at: She dream'd not then either of his Death, or Burial. The greatest honour that could be shown to Guests of the best Rank, and Fashion by the Master of the Feast, was to perfume them with precious Oynament; and that it is was customary among the Jews, and Romans, and the Greeks also, I might show you, were it either a matter in question, or worth the dispute: the only thing extraordinary in this, was the Quantitie; and the anointing of our Saviours feet, a thing unusual, even where ease, and Luxury did most abound: And *Pliny* tells us that *Oibo* did first teach *Nero* to besmeare his feet with precious Oynaments: But this, as I shall show you had a Mysterious signification, which neither she nor any of the company were

were aware of, O blessed *Mary* ! Sweet was thy Oyntment But Sweeter was thy Love ; Gracefull was thy Action, but more gratafull was thy affection : The Scent of the rich Perfume, was quickly gone ; but the Sweet Odour, and the fragrant Smell of thy pure, and Sincere Love shall bee preserved in the Sacred Records of the Gospell, as long as the world endures ; and the memory of that precious Oyntment wherewith thou didst anoint thy Saviours head and feet, shall bee more lasting, and incorrupcible then the oyle of Cedar, the great Preservatiye against the moth of time ;

2. Though *Maryes* designe was only true, and unfeigned Love in this Action, yet as our Saviour intimates the divine Providence had a further reach, and prospect : *Viz* : That this anointing which was committē both to festivalls, and Burialls should emblematically presignifie our Lords approaching Death, and Passion : Thus our purposes often times unawares to our selves, serve Gods end and looke farther then wee direct them. This Custome of anointing the Body for the funerall, and of strawing it over with rich gummēs and Spices among the Jews is made plaine from the last Offices that were performed by *Nicodemus*, and *Joseph* of Arimathea, to the Body of our Saviour after it was taken downe from the Croffe, and before it was layed in the Sepulchre. At feasts the head was generally anointed, but when the Body was dressē, and prepared for a funerall all parts Shredē in the anointing : And if we looke into the nature, and kind of this particular Oyntment which this good woman poured upon the Head, and wherewith she anointed the feete of our Saviour wee shall find that as it was a very fit present by reason of the richnes of the scent and the greatness of the Value, to express her Love, and graititude, so that likewise it was very proper and correspondent to the end to which Gods providence had allotted it : *Viz* : To foreknowe his Death and Buriall.

The pure confection of Nard was no dry Oyntment, but moyst, and fluid : Whence *Nonnus* calls it *Biues*, a dew, or watry Substance,

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Substance, and is reckoned among those precious Oyntments, which distill out of Canes or Stalks either of their owne accord, or when cut, and bruised by others: hence this was called Spike-nard, from the Tops of the Plant from which that Odoriferous Liquor issued, either naturally; or which it yeelded after it was bruised, and wounded; and in both these respects was proper to represent Christs death, and Buriall. Thus it foreshowd that naturall Balmie, his precious bloud, whicch was Shortly after to flow in stremes from all the hollow Vessells of his body: And as the stalks were sometimes bruised before they yeelded that Sovereign Balsame, and as *Mary*, brake the Alabaster Vessell before she poured forth the Oyntment, so his Body more white, and pure then any Alabaster, was bruised for our Sinnen; and broken for our transgressions, and from thence did issue forth that noble Juice, that precious liquor, which not only by the fragrancy of the Smell, (as being a Sacrifice of a Sweet smelling Savour) makes us acceptable unto God, but also by its healeing balsamick quality cures all our inward wounds, and heales all our sinfull distempers.

Well didst thou O *Mary* to diffuse thy Oyntment over the blessed body of thy Lord and Saviour, the holy Iesus, to mollify it against the then approaching time of his bitter, and dismal Agony in the garden; wherein hee wast to sweat blood out of every zipbre for thy sake: well didst thou to anoint that Sacred Head, the head of the universe, which was shortly to bee crowned with thornes: well didst thou to anoint those feet the extrekest parts which came nearest to the Earth to which hee descended for thy good: those feet which had taken so many Sharpe, and painfull Journeys for the benefit of mankind; well didst thou to anoint, and Supple those feet which were to Support his Body in carrying up the heavy Load of his Crosse, made heavier by our sins, up that steep, and craggy hill, Mount *Calvary*: and which were to drop forth a more generous and Sovereign Juice to heal all our spiritual Infirmitie.

Alas; O Lord thou didst not need any of these, to the unnecessary

necessary Ceremonies, either living, or dead : Then like the Rose of Sharon and like the Lilly of the Valley, (to both which thou art compared) hadst thou, as being free from all the pollutions and corruptions, of our decayed Nature, an innate sweetnes in thee, far surpassing all aromatick perfumes : and as there went a healing vertue out of thy Body, so likewise we may well imagine that an Odoriferous scent must needs Transpire out of that exactly temper'd Complexion, and constitution : Neither didst thou need either Spices or Oyntment, to preserue thy body when dead, and laid in the Grave ; for that, as the Prophet David hath assur'd us could suffer no corruption, could admit of no Putrefaction : And yet O blessed Jesus thou wast please'd to permit these usual Offices to be performed to thy self, and kindly to accept of them : To show us that thou dost allow of neatnes, and chearfulness, of the Oyle of gladnes, and of the Wine of rejoicing, and that we may be thy Disciples without wholly abjuring the use of those Creatures, which thou of thy Almighty wisdom, and Infinite bounty hast provided for the comfort and refreshment of mankind ; and to show us likewise that we may, and ought, to take a decent care of our Bodies after their better part their Immortal Companions have left and forsaken them, seeing that which shall ere long be crumbled to dust, shall by thy allquicning spirit return to itsold forme, and those two old Friends be reunited never to suffer a second separation. Thus O Lord, both thy Life and thy Death, both thy Burial, and Resurrection, and every circumstance thereto appertaining, teach us some or other good Lesson, and whil'st our Meditations are concerning thee, we cannot fail of wholesome Instructions.

2. The second General part of the Text is the end of the Publication of *Marys* good work : it was done for a Memorial of her, where ever vertue and goodness break forth eminently, and exemplarily like the Sun in its noone-tide strength, there always remaines the indelible Character of a happy Remembrance : The commendation of this Woman in my Text is chieflie excellent in these two respects.

1. It is such a praise as shall never be in any danger to be lost, it points to suu'ity; it shall be told in Ages to come: *Praise no
any* saith the wise man before his death; because such commendations are neither safe on his part that commendeth; in that it begetteth a shrewd suspicion of Flattery; nor on his part that is commended; because if he conceive the praise that is spread abroad of him to be true, it is much to be fear'd that it may puffe him up with Pride, and vain Glory, so that the most opportune time to give Virtue her deserved commendations, is when a man can neither be hurt with Flattery, nor infected with Ostentation.

2. The Praise that is given of her, is a true, and real Praise, settled upon a solid foundation; she is not much extolled for the Ornaments and good qualities belonging to the Body, as Beauty, comeliness, and the like, which she had in great Perfection; all which are common to the bad as well as to the good; but she is magnifyed for the Graces of her Mind, for her vertuous and charitable Works, and is the only Praise that *Solomon* admitteth in a Woman: *Give her of the fruit of her hands, and let her Workes
praise her in the gates;* with which he concludes his Proverbs, and I the second General, and proceed to the last, which I can barely mention.

3. We have here the extent of this manifestation of *Maryes* Praise: It shal reach as far, as the sound of the Gospel shall be heard; and that is from one end of the Earth to the other. And this had I leisure to prosecute it, would yeld much matter worthy our consideration; I will give you in a little to understand how much might be said of it.

1. It teaches us that the praise of the Just is of a certain duration and continuance, in respect of him from whom it proceedeth; for it is not founded upon the Judgment of Man, who often judgeth things to be Praise worthy according to the outward appearance, which oftentimes have no real and intrinsick worth, and value in them. But this is grounded upon the

Judgment of God, who neither is, nor can be capable either of Ignorance, or Error. *I say unto you.*

Judge not saith the Apostle, 1 Ep: to the Cor: 4. c. at the 5th v. before the time; until he come that shall bring to light the things that are done in darkness, and manifest the Counsels of the heart, and then every one shall have Praise of God: 'Tis Christ who gave this Testimony of this Woman, whose word is more firm, and assured then the Roles and Basis of Heaven, and Earth, for Heaven and Earth shall pass away but his word shall not pass away.

It shewes that the Extent is universal: for the Gospel is a Message of glad Tidings that is to be communicated to all People: It is not sent into the World to be concealed, or kept close, not to be mutter'd in an unknown Tongue; *No man lighteth a Candle to put it under a Bushel;* the light of the word is not to be shut up in a dark Lanthorn; nor is the Gospel given unto Men, that with that unfaithful Servant they should hide it in the Earth; nor is it to be kept in the heart only; Mistake me not; God grant that it may take deep root there, and that the fruits of it may appear in our Lives, and Conversations; my meaning is this: All those to whom God hath been pleas'd to reveal the Mystery of the Gospel of Jesus Christ, are bound when lawfully call'd, and Authoriz'd thereunto, to Preach and divulge it unto others, yea a woe is denounced against all such as do it not; Though it may be thought foolishness in some who would be thought to be carnally wise; yet it hath pleased God by such foolishness to make them that believe, truly wise unto Salvation; Let men therefore Reverence the Lords dispensation, and be glad to accept of Salvation, upon such terms, and by such means as he hath appointed.

Thus have I at length finisht my observations upon the main design of the Text, so farr forth as the time allotted for this Exercize would give me leave, and in some measure answered one End in pitching upon it.

Suffer me now therefore in the second place, which both my Duty and inclination lead me to; to pour a little sweet Oyl, and to present a few drops, (not of what is Precious, for such have I none,) but of the best that I have, of that which is true, and sincere; as preparatory to the Solemn Exequies of our most incomparable, and most Virtuous Princess suddenly to be celebrated and perform'd. Another Mary, our late gracious Queen, whose Memory shall be preserved fresh, and sweet in the lasting Records of Fame, so long as Virtue, Piety, Charity, Meekness, Humility, Wisdome and all that chain of Graces that added lustre to her Royal Quality shall find any respect or Countenance in the World: And truly if ever a larger Tribute of tears then ordinary were due; if ever a more then usual Portion of sorrow were allowable; it is certainly at this time for the great, and never enough to be lamented Losse of that most excellent Princess, who as she was the Glory of this Age, so shall she be the wonder and Admiracion of the next. To say nothing of the infinite, and irreparable Losse sustained by her right Valiant, and truly kind Lord, the sole partner of her Affection, as well as Power; whose mutual indearments were as much above the ordinary level as their Sacred Persons were. To say nothing of the inestimable Damage that the Nation in general feels for want of such a main and strengthning Pillar for the support both of Church and State, we cannot but passionately mourn, and lament the sudden and untimely end of her still blowing, ever growing Virtues; which even in their early Spring yielded such a Sweet, & Fragrant Scent, (like the precious Oyntment in my Text that perfumed the whole Room) as comforted, and refresh't all that had the happiness to bee near her.

My intention is not, as an Herald to proclame her great Quality, the royall stemme from which she was descended, nor to let forth the worthiness of that ancient, and Illustrious family of *Nassau*, the Support of the Protestant Religion, in the Low

Low Countries for the Last Ages ; into which she was so happily married : But give me leave, ut *Proteo Evangelicus*, as an Herald of the Gospell of Jesus Christ to blazon Some few of those many vertuous, and most excellent qualities for which she was, and ever shall be eminent ; and which shall allways be told for a memorial of her. These are the most fragrant flowers that can bee strewne upon her herse, the richest Spices, the sweetest Gums, the most precious Oyntments wherewith her honourable Name can bee embalmid.

Her Exemplary Piety, and Devotion justly challenge the first place ; for as that was allways payed first by her unto her God, so ought it first to bee remembred by us : How frequent, yea how constant was shee in her private Addresses to the Throne of Grace : Her Closet, that little Oratory was allways filld with the sweet Incense of fervent, and well directed Prayer : There was no ceasing of that holy Sacrifice from her Altar : Shee preferred that with-draweing Roome before her own Presence Chamber ; as that beloved place where she could enjoy a more ravishing delight, and Satisfaction then in all the pompous Ceremonies of her own Splendid, and magnifient Court : where at highest she could converse but with Princes, who though they are called Gods, must, (which alass she her selfe hath too Soon for us, experimented) dye Like men : But in her own retir'd apartment she could pay her homage to the King of Kings, to her Saviour, to her Redeemer : Here it was that she so often mourned like a disconsolate Turtle the Absence of her deare Consort whilst he was expositing himselfe to all the hazards of warr, to all perills both at sea and Land for our sakes ; Here she put up her constant, and ardent prayers, here she Sent up her most fervent Wishes,

for

for his safety, his success, and his happy Return ; And quicke-
onless if the Prayers of the faithful are available as to be sure
they are ; we are not a little beholden to her devout Orisons,
which we may be sure were offer'd up with a Fervent, Zealous
Spirit, fill'd with pure and unfeigned Love, for those many
wonderful deliverances of our most Gracious Prince, whose
Person, and affaires she so earnestly, and so constantly recom-
mended to the Divine Protection : Neither is it a small losse
that the King and the Nation sustain, in the now missing the
benefits of those winged Messengers, which she so often sent
up to Heaven to implore its assistance for his, and our secu-
rity and Preservation : But sure if there be any knowledge in
Blessed Spirits departed hence, of what is done and transacted
here below ; (*in the Airs*) if there be any sense remaining
of humane Affaires, she does not fail to put up her most
fervent wishes for her dear Lords, Prosperity, and success in all
his hazardous undertakings : she does not fail to cast a kind, and
Pitying look upon these poor Nations, now depriv'd of her
cheerful Presence, whose Interest she did so Zealously espouse ;
Neither was she lesse constant at the Publick Service of the
Church, in her Chappel Royal which she as often as convenient
Opportunity would give her leave, graced with her Presence :
Never was the true Reformed Religion, and the pious and
Learned Ministers of it more countenanc'd, and encourag'd, since
our most renowned Queen Elizabeth's time (of whom in many
things she was a lively Pattern) then in her dayes : So that
the Church as well as State have lost in her, their great
Patroneſs and protectress.

Thus did Our Gracious Queen Mary like the Mary in my
Text anoint the Head of Christ with her precious Oyntment ;
the Church whereof Christ is Head ; neither was she wanting
in the other part of that Vertuous Womans Action ;
for she like her, anointed our Saviours feet also : The Poor,
the lowest, and extremest of his Members, and which there-
fore

fore were most subject to cold as being farre distant from the chief Seat of life, felt the warme influence of her diffusive Charity in a Princely manner, and an abundant Measure descending upon them for their nourishment and refreshment: The Poor which she had alwayes with her. The Poor which were her continual care and Charge, tasted liberally of her Royal Bounty: Her Municipal hand, to those who stood in need of her assistance, was like Mary to our Saviour, (and what is done to them he lookes upon as done unto himself;) no lesse than a whole Pound of Precious Oyament: her Charity, and liberality to them was of the largest Size, and dimensions; containyd (if it had any bounds) in the biggest Measures, heap'd up, pressed down and running over: These are the Innocent Causers of our great, and unspeakable Losse by her so speedy Removal hence: These were the Importunate Beads-men who have sollicited Heaven so earnestly for her, who have prayed her up out of a troublesome World, to Heaven, too soon for us, though not for her self.

Neither must her unparallell'd Clemency, that truly Royal Vertue, for which she was so Eminent, and which so many who so little deserv'd it experienced, be forgotten; how unconcernedly did this Noble hearted, and undaunted Princess, at a time when her dear Lord was absent, and when all things did not answer our hopes, and expectations (as the Events of Warre are various) bear the rude Behaviour, and as bad Language of some Insolent, and disaffected Persons, which she pass'd by with a generous disdain; punishing them most nobly, and Christianly, and withal severely by taking no Notice of them. This is that Heavenly Vertue that shin'd so bright in this adorable Princesse; and was one of the Beauties of her large, and well complexion'd Soul; which could forgive almost as much, and as easily as others could offend: This was that Princely Quality which made her not an Angel; but as one of the best of thole Gods who

who have the subordinate Government of the World under their Supreme and Universal Head. *Nam cum vincamus in omni Munere, Sola Deos aequalis Clemencia nobis.*

'Tis this Noble Virtue that transforms our Nature, and makes it in some degree like unto him who is *tender-hearted, compassionate, of great kindness, repenting him of the evil.*

I shall not meddle with her Political capacity, as being beyond my Sphere; though upon the observation of those who tooke notice of the posture of Publick affaires, during the time of her Administration; when upon unavoidable Necessities; the Husband, and Wife, likeas of Old, the two Brothers *Castor, and Pollux,* ruled by turns when one rose, the other set; have agreed, that in the most difficult Occurrences, She manag'd all things with that Prudence, Conduct, and Courage's as if the Brave, undaunted, Heroick Soul, of the only Partner of her Throne, and Bed had acted in her, or rather that they were both one.

Her affability, Candor, Humility, and unsullied Innocence, her sweet, and inoffensive deportment, and her Noble train of graces already mention'd, that constantly attended her, as they gained her the esteem and veneration of all that knew her, so they fitted and qualified her for that blessed Company with whom she now converses, so that she scarce needed any Change, for her Admission into that Heavenly Society. Her stay'd, and solid Temper of spirit must, (not without praise) be remembred; a temper not to be alter'd by all the severall diversitaments, and avocations, which the high and publick Orb she mov'd in must necessarily expose her to: She us'd this World, though living in the greatest Splendor, and Glory of it, as if she us'd it not; as knowing that the fashion of it must, as she her self hath now done, passe away; receiving the innocent satisfactions without the Vanities, and Impertinencies of it: Like the Famous River *Ae:busa* that runs

runs through a large Sea without mixing her pure Waters with that salt, and troubled Element, she conversed with her Court, the best of which cannot but be tainted with some blemishes, without partakeing of the Corruptions of it.

Thus by well ordering, and disposing of her time, she lived much though she Lived not Long : Like a Chymical Spirit whose quantity is Small, but its Virtue and operation great, she had crowded a great heap of life into a narrow compasse : not like the many of the world, who can give no other Testimony that they Live, but that they breath, and that Scarce wholesomely too ; the greatest Signe of whose Life is their motion, and that generally a very irregular one too. But she, a true *Mary*, whilst others *cumbered* themselves about the gay and unnecessary Vanities of the world, minded *the one thing necessary which shall never be taken from her* : for her good workes like the Oyntment which that blessed Convert poured on our Saviours head shall perfume her glorious memory, and make it Smell Sweet in every place where her Sacred Name is mentioned as Long as the world endures : These good workes, and vertuous qualities are the Orators, Eloquent without flattery, which give her a lasting and never dying Encomium ; the loud tongu'd Speakers that have commended her even without a figure, to the very Heavens ?

And now perhaps you may think that by my long insisting upon a few of those many particulars I might have named, that I have been indeavouring to raise your Passions to an unallowable height, and to Leave Such firm impressions of our unutterable losse upon your memorys, as will not easily be worn out : And truly the parting with so much virtue, and Goodnesse as she was Owner of, especially when it is a Treasure in this degenerate Age not commonly to be found,

cannot enough be lamented : But my design is more Christian ; Tis to raise in you, after her Example an undervaluing of those little gay Vanities wherewith the generality of mankind are so much infatuated, and to beget in you a generous imitation of those many most excellent Qualities for which this blessed Saint, and most renowned Princesse is, and ever shall be deservedly famous.

I have but one thing more to add.

I told you the Poor, the many poor whom she fed, and whose necessities she relieved, were by their continual Prayers to Heaven for her, the Innocent Causers of her so speedy, and sudden removal out of a wicked, and deceitful World into the Regions of Everlasting Peace and Happiness ; Let me put you in mind now what have been the guilty Instruments which have pull'd down this fatal calamity on our heads, and deprived us of that great and inestimable Blessing which we so lately enjoy'd ; that so we may seriously mourn, and lament for those unhappy Causes that have occasion'd all this trouble and Mischief unto us ; for God does not afflict willingly, nor grieve the Children of Men.

They are our Sins our Crying and hainous Sins of all sorts, and amongst the rest our horrible Ingratitude for the many deliverances which God hath sent us by the miraculous hand of his over ruling Providence, that have caused God to take away the desire of our Eyes, and the Joy of our hearts with a stroke. 'Tis Sin, which like a Mell-dew, (properly so called being seemingly sweet, but really pernicious) hath smitten our early hopes, and blasted our most forward Expectations in a moment. It was Sin that wrought the first disorders in Nature, and brought the whole Creature into Bondage, from which it longs, and groans to be delivered. Endless it would be

be to show how this hellish Enchantment hath removed the mighty Kingdomes, and Empires of the Earth ; tossing them like a ball when they came to her hand, to be under her Dominion, from one to another ; from the *Assyrian* to the *Persian*, from the *Persian* to the *Grecian*, from the *Grecian* to the *Roman* ; with whom by reason of Temperance, frugality, Justice and Natural Honesty which then reigned amongst them, the Seat of Majesty continued for a long Period of Time ; till Foreign Conquests introducing exotic Vices, and *Orontes* pouring forth its wanton and Lascivious streames into the before cold and chaste *Tiber*, she by degrees receiv'd the fatal Infection, and dyed at last of a Luxurious Surfeit. What turns and alterations of Government ; what dire effusion of Christian Blood , what Ruin, and havock, this too successful Instrument of Hell hath made in all Places whereever she came ; is too dismal a Story, (but might befit this sad occasion) to remember : No wonder then that we who have drunk so largely of the enchanted Cup, should feel the miserable effects of it, and that we who have been intoxicated with the Bewitching Potion , should partake of the shamefull Spueing : Let us therefore whilst the stroke of Gods hand is fresh upon us truly bewayl our manifold Sins that have put our hopes so far backward, and that have already cost us so dear, and amend our lives lest a worse thing besal us. God miraculously delivered the Children of *Israell* from their *Egyptian* bondage but when they murmured against their Deliverer and were disobedient, and continually repining, they provoked him to swear in his wrath, that none of them should enter into the Land of Promise : He could have led them to *Canaan* by a far nearer way ; but for their ungrateful carriage toward him, for their hard heartedness and unbelief, he harass't them out in the Wilderness, till all but *Foskua* and *Caleb*, of that vast number that came out of *Egypt* were consumed. Let us take heed lest for our ingratitude, and rebellious dissatisfied Temper we

provoke God to put a stop to that happy deliverance he hath so graciously begun among us ; and reserve the consummation of it for another Generation that will be more thankful then we have been, and will bring forth better fruits then we have done ; Lett for our unworthy behaviour towards him, and his Laws, he let us only have a *Pisgah* sight of this *Palestine* and never let us enter into an actual possession of that happy State of Rest and Peace of which we have had so fair a Prospect. Into which State of everlasting Rest, and Bliss, of which *Canaan* was only a Type, the Lord of his Mercy bring us all, under the Conduct of our most holy Jesus, the Captain of our Salvation who hath purchas'd it for us with the Price of his own most precious blood : To whom with the Father and holy Spirit be all honour and Glory. *Amen.*

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